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Photo by Leon V. Kofod

The faces of two children of the Near East reflect the beauty and the bewildering problems of that part of the world. Most recent Quaker visitors to Jordan, Sumner and Lela Mills, write on their sojourn in that country, beginning on the inside cover page. The Holy Land is also the inspiration of two poets in this issue's Poetry Page: Supper Time in Galilee, by Geraldine Ross, and Moses on Mt. Nebo, by T. M. Atkinson (Page 153).

Stones and Refugees

In October Sumner and Lela Mills and Clarence and Lilly Pickett began a Friendly visitation that took them around the world. Together they visited Hawaii, Japan, Hongkong, Singapore, Thailand, Burma and India, becoming acquainted with American Friends Service Committee work and with the various Friends Meetings. Sumner and Lela Mills also visited Kenya and Jordan before returning in April to the United States. We have printed occasional letters from the Mills during their trip. Below is glimpse of their visit to Jordan.

There is an old Arab story that when God created the world he selected two angels from the heavenly host and gave each a bag of stones with instructions to scatter them over the earth. One angel followed directions while the other dropped all the stones in one spot which came to be called the land of Palestine. Stones and refugees impress one most on a visit to Jordan, this troubled but courageous little kingdom with more problems than any nation can possibly solve alone.

* * *

A special feeling of expectancy came over us as we flew toward Jerusalem from Beirut. We skimmed through a curtain of fleecy clouds yet were able to see the Dead Sea, with the Jordan river like a writhing snake at its head and beyond Mount Nebo from which Moses viewed this same landscape. On the hills above olive trees and vineyards and gray rocks were everywhere with an occasional black tent of a roving Bedouin family. Made of goats hair, these black tents have been known since the days of the Ishmaelites as the tents of Kedar.

The historical and Biblical associations came like a flood and we realized how greatly our thinking from earliest childhood has been colored by the events of this tiny land. And we realized too how fuzzy and incomplete is our knowledge of Biblical history and geography.

It was a most welcome sight to see George Scherer at the modern Kalandia airport which is midway between Jerusalem and Ramallah. Six days following were packed with informal visits among Ramallah Friends, at the Friends schools, seeing historic spots and a view of the refugee situation.

The Scherer family, Anna Langston and all the staff members were more than generous in showing us about. Graham Leonard, pastor of Ramallah Meeting, who has become something of an authority on Biblical places, was our special guide to the sites around old Jerusalem and to the region around Nablus in ancient Samaria. We refreshed ourselves at Jacob's well and tried to visualize the meeting there of Jesus and the woman who came to draw water.

Dr. Jurius Mansur, well known Friend and clerk of Ramallah Meeting, conducted a tour of the huge Kalandia refugee camp where he serves as health officer in addition to extensive medical practice elsewhere. In the Mansur's lovely home and among all the Ramallah Friends we felt a warmth and sense of fellowship which is rarely experienced. These Arab Friends have been through some difficult times, but with judgment, restraint and maturity which Friends groups everywhere might well seek to achieve.

We were impressed too by the respect with which the Friends Schools at Ramallah are regarded

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Errol T. Elliott, Editor
Eleanor Zelliot, Assistant to Editor
Frances Ryan, Assistant for Circulation and Advertising
E. Merrill Root, Editor of Poetry

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Editorials . . .

Refinement of Conscience

Mencken spoke of conscience as "that still small voice which whispers, 'somebody may be looking.' " One might cynically drive the idea farther inward by suggesting that conscience is but the self-appraising instinct which continually asks, "How am I doing?"

Even these voices based on self and social approval suggest a prior moral sense. For instance we care about how "the best people" think about us, but how do we arrive at our appraisal of the *best* people? Our self-analysis, also, suggests a principle or principles by which the self must be measured. Is there something deep within us that measures one's own behavior not by whether someone is looking—something which does not merely seek approval of persons, but seeks to *change* persons?

The line between self-interest (as distinguished from selfishness) and conscience may be a thin line—indeed in the end they may be one in essence, for hardly could one say that that which is good or best is not best for the self. But such a conclusion is a long way from assuming that conscience is but a refinement of social custom and approval.

Conscience—that dynamic sense of ought—has led many people to walk straight into social disapproval for what they thought to be right. The reason for such courage rested upon self-approval which in turn rested upon a sense of God's approval. That is the basic principle, the last stand of the Man on this planet—this Man which fashions and refashions himself and his fellows according to the pattern of God's will. This Man will make mistakes in trying to discern God's will, but his greatest mistake would be to stop trying to discern it or to believe that there is no divine will for men. Civilization in this moral universe turns, upon the axis of conscience. The central strand of history is that of conscience, refined by the years.

Turn Left Slowly

Though the words "left" and "right" become attached in a period of history to certain specific patterns of thought in economics or politics, they should represent, respectively, the ideas of *change* and of *retention* of a way of life. Today the "left" popularly includes communism, but, if either direction, communism is to the "right"—being a throw-back to the age of autocracy, though of a new, present-day form.

If change is the true "left," then it cannot be rightly used as a tag either for socialism or any other system of politics or economics, just as the "right" cannot be simply identified with capitalism. The "left" needs the "right"—the conservative element which brings the experience of the past to bear upon all considerations of change, to save it from being merely change. History is not bunk, nor is the experience of men who have lived, thought, tested a way of life that, on the whole, has obviously been proved to be a wholesome change from the way of life that preceded it. Yet the newer way was, at one time, the "left" in the day in which it was born.

We should not end with loaded words such as right and left when considering problems of social change. The test lies not in a word, but in whether a considered change expands the opportunities of men for a richer life, a life arising from their sense of responsibile freedom.

The two great words in the process of change are *security* and *freedom,* and the greatest of these is freedom which comes finally from the ability to use it for the freedom of all. Security without freedom, is finally impossible. Freedom does not come easily, quickly, but as rapidly as we are able to use and not abuse it.

Change is never safe when it comes by leaps and bounds. At best it is attended by trial and error, and the margin of error is in proportion to the speed with which it comes. We cannot escape trial, nor a measure of error, but we can reduce the error and thereby the accompanying loss.

Wholesome change is like the leaven of the Kingdom of God, working slowly but surely through the social "lump." The world in its historical course turns to the left, but if safely it turns slowly, tested by the right.

Race for Survival

A world, like a wood block puzzle, divided ten ways might hold together. When divided one way — East from West—it cannot. The gravitation of power to two centers presents a great danger to peace.

Knowing this, and that in the first stage of an atomic war the small nations cannot really defend themselves, and that peace now, or a victory in war, depends upon the giants, certain nations forego any pretense of self-defence. Denmark, for instance, improved her own possibility of physical survival by offering little resistance to Hitler. The recent change in military stance by Great Britain is but one further evidence of a similar new look in military patterns. Nations of the American orbit are practically turning the responsibility of defense to the United States, while offering such resources as they can. A new war, if it comes, will not be so much for a *way* of life as for life itself—a war for sheer survival. If and when that is clearly accepted by the nations, the ideals, such as we have held for democracy, cease to have great meaning for most peoples and nations. Anyway to stay alive is all that counts.

It is therefore all the more alarming to see the unabated efforts to outrace one another in perfecting of weapons. Tests in the Pacific and in Siberia drive us rapidly toward a possible showdown that might mean only self-destruction for all.

It is equally certain that no one nation is likely to move unilaterally to end the tests—that will be done, if at all, by agreement and the United Nations is about

the only arena in which the giants can be brought to terms.

A Prayer

O God our father, help us to tune our lives to thy will. We repent of our blindness which could not see that in preparing to destroy our neighbor, we are destroyed. Help us to see how truly both life and death are mutual within the oneness of thy creation. Save us from the race toward death and turn us with our faces to the morning of thy Day of Light. Amen.

E. T. E.

Our Basis: Faith in Principles

Religious Pacifism, A Realistic View

By Henry J. Cadbury

In January Henry Cadbury gave an address on pacifism to the annual meeting of the American Section of the Friends World Committee for Consultation which met with wide interest and approval. He has shortened that speech for publication here. A longer version has been mimeographed and is available from the American Friends Service Committee, 20 S. 12th St., Philadelphia 7, Penna. Henry Cadbury, who serves as Chairman of the A.F.S.C., is former Hollis Professor of Divinity at Harvard University.

The time is always ripe for us to reevaluate our Quaker Peace Testimony. It is something not lightly to be accepted; in fact, you can't live it and hold it unless you hold it pretty deeply. On the other hand it is not something that can be lightly set aside as out of date. The situations that arise from time to time, only too often in recent years, have challenged us to give this Peace Testimony reconsideration. One can look back over events before the present situation—to the Korean War, the Second World War, the Spanish Civil War, the First World War—when we had occasion to reconsider in the light of contemporary events this traditional view. The problem always seems somehow unexpected, somehow to catch us by surprise, and we are off guard, and of course a new generation of Friends, one would have to say, is quite inexperienced.

New Factors

Sometimes our tradition is looked upon as a little old-fashioned. Those of us who are antiquarian are reminded that there are plenty of quaint stories about pacifists in the old days, but really it seems fully unrealistic at the present time to many people. There are new factors that enter in. The Dictator, with the capacity to control and completely to influence the minds of a whole nation, brings a new factor in, and many former pacifists have been shaken by the fact of the power of the dictatorial government to get in total control over a state. That is very different from the old days of George Fox in Derby jail. I am sorry that a piece of John Woolman's Journal which contained a dream he had about visiting a dictator who was governor of a neighboring country ends as dreams always do without coming to the end of the story.

Then again we have constant reference—perhaps more by non-Friends than by Friends—to the fact that the new weapons we now have make an entirely different situation. I'm not quite sure how that is interpreted, whether that the deadly character of these weapons means we couldn't possibly have a war, or that if we had a war it would be so terrible nobody would go into it, or that since the other people have the weapons we ought to be careful not to give them a chance to use them and should deter them either by superior force or by the threat of massive retaliation. I had an occasion some years ago to look up something about the life and ideals of Alfred Nobel. His views on the ways to get peace varied. There was a time when he thought the invention of TNT, a higher explosive than any that had ever been made before, was the greatest contribution to peace that anyone could make, and he had made it. But before the end of his life he decided that there were other approaches to the subject of peace that might be more effective. At any rate he left some money for future generations to decide how it should be used to designate effective work for peace. It has not been used for advocacy of "deterrents."

All these changed factors have been used to suggest that the Quaker Peace Testimony is entirely out of date, and that you can't argue from the way the early Friends thought as to how we should behave today. But I wonder if the situation is fundamentally different? After all, isn't it very much the same whether it is the bow and arrow that is the new invention or higher explosive or nuclear weapons? The issue really remains the same. I believe it was at the time of the Mexican War, when the Philadelphia Yearly Meeting sent an epistle to its members with these familiar words, "You hear it said that this war is different." How often I've heard that said. Every war is different and therefore all the old arguments against other wars are assumed to be useless. John Bright was more nearly right when he said that nineteen out of every twenty wars which have been waged ought to have been avoided.

We are often reminded of the argument that there are certain people that understand nothing but force. That must have been said as early as Cain and Abel. It sounds pretty faulty as a human method of justifying one's behavior. I always reflect to myself that the person saying that has very limited linguistic facilities himself. What he is really saying is that the only language that *I* know that those people will understand is force. So the problem is not to educate in polyglot knowledge the other party, but to educate in knowledge of languages or—to change the metaphor— to educate in methods and techniques the person that makes that kind of remark.

Old Excuses

The moral justification of war is of course another old one that we have heard, and one can always find an excuse, a moral excuse, for a war. It implies a relativity in offense; for example, it implies that the man who does evil first is worse than the man that does it second, even though the man that does it

second does it seventy times seven, like Lamech in his famous boast. This moral defense of war implies that to do two evils is justified if the other man does one. It implies and has implied through all the years, that the end justifies the means.

These are among the familiar problems that are raised when we discuss this question, and it is very hard indeed for us honestly and with open mind to think the problem through. But I think the main difficulty is in our attitude towards this question. Certainly one factor that we easily forget is, "What is meant by religious pacifism?" We have mingled so much with pacifists that are not religious and with religious people that are not pacifists that I am afraid we are influenced by their point of view, as well as by that other large group of people who are neither religious nor pacifists, but who are just plain ordinary American patriots. These associations are very likely to remove us from our old Quaker basis. Religious pacifism is based upon the desire to do ourselves what is right, and not mainly to prevent either an enemy or our own country from doing what is wrong. As long as you do not abide on that basis your term "realistic religious pacifism" is ill-used. There may be something else that you are thinking about, but it's not religious pacifism. It does not dictate what a sub-Christian government should do. It does not condemn by their standards what other people do. It expresses our own sense of duty. It is not realistic Christian pacifism, if it thinks it can prove that it always works. Now, what I'm impressed with, beside the unrealistic character of that kind of pacifism, is the unrealistic character of non-pacifism, of the unsuccessful character of the person or the nation that adopts a non-pacifistic policy. The amount of miscalculation possible for the most astute militarily-minded government is as great as the miscalculation possible for the misguided pacifist who is going to base his pacifism upon the certainty of what he calls success. To neutralize some of this unrealistic non-pacifism it is quite fair for the pacifist not to claim that he has a more successful method, but at least to point out that the non-pacifist position also deserves some searchings of heart.

The Quaker, or religious pacifist position, is not based on great knowledge, or greater experience, or better philosophy, or better chance of success, or better guessing of results of a policy. It is based in the end on faith in principles. There are some people who would define faith as the opposite of realism—"believing what ain't so," as I've heard faith described. But, they aren't quite opposites. In fact the curious thing is how often faith seems more realistic than what people call practical judgment. Faith is not merely a passive position. It implies action of individuals and groups. It is a decision not to do evil ourselves, rather than to prevent other people from doing evil. But it's much more than that. It is the decision to practice and exemplify the good instead of the evil.

I have always been happy in the fact that the American Friends

(Continued next page)

PLAIN SPEECH

Too Many Meetings

One of the saddest stories in Christian circles is that of a man of the highest achievement, a man who brought many into active Christian discipleship, yet lost his own children. When he was an old man it could be truly said of him that his own children neither knew him nor really loved him. The reason was that, during the time they were growing up, he was always at a meeting.

This is a story which will strike terror to many good hearts. The more devoted to Christ's cause we are, the more we find this particular danger. Perhaps the warning may come helpfully to some readers before it is already too late.

The simple truth is that we have too many meetings. Not only does the ordinary town abound in a surfeit of secular clubs; the churches are often the worst sinners in this regard. Nearly everyone knows what it is to have to choose, on a particular night, between two or more meetings which are held at the very same hour. Thus, we become fruitlessly and hectically busy, with nearly all of the profit of the public meetings being cancelled by the private harm.

The only possible answer is that of rigid selection. Christians must give leadership by arranging for fewer and better meetings and by establishing a strict system of priority. Because too many meetings are worse than none, we must have the courage to refuse to attend a considerable portion of the meetings that are arranged.

Above all, we must see to it that we have times when we can be with our families for pure enjoyment or recreation or serious conversation. Trips together and summer vacations together provide wonderful opportunities for the establishment of fellowship which may otherwise never exist.

Many of those who read these pages have so many demands upon their time and energy that the right balance cannot be achieved except by careful planning, long in advance. It is a good thing to carry an appointment book and to place in it, long before the event, a whole list of private engagements. There are engagements with our children, there are plans for birthdays, there are engagements with ourselves, and each of these may be quite as sacred as an engagement to attend a public meeting. A person cannot meet adequately the beck and call of others if he is always at their beck and call. Our public life is woefully inadequate if it is always public.

One of the best ideas that has emerged in response to the problem of the over-busy is that of establishing a monthly retreat, *absolutely alone.* In trying to do this we are greatly helped by Christ's practice of going apart, even when the needs of people were great and urgent. One of the best places of retreat is a hotel room, particularly if it is not generally known that the person is there. After hours spent this way we can return to the round of meetings and responsibilities, and we can face them with far greater courage. The new and pertinent query is "Do you try to attend too many meetings?"

D. E. T.

Religious Pacifism

(*Continued from previous page*)

Service Committee has espoused the cause of the conscientious objector and linked that with the service to the suffering victim of war. They seem to me inseparable aspects of the religious pacifist position, as inseparable as the negative and positive aspects of electricity, and while there are plenty of people who will refuse to go to war and not lift a finger for relief, and plenty of people that will engage in relief with very mixed motives but will not abstain from war, the other combination is what Fox had in mind when he said that he lived by virtue of the life and power that takes away the occasion of war. The future depends not on the success that we can predict of the pacifist position, but upon the spread of the will to avoid war. Tolstoy quotes from Anatole France, "War will disappear only when men shall take no part in it whatever, and shall be ready to suffer every persecution that their abstention will bring them. It is the only way to abolish war." The will, the conviction of what our duty is, and the willingness through our testimony and example that others and ultimately nations should more and more approximate to that standard, is the working out of religious pacifism in realistic form.

In the last resort it is a commitment to an ideal of our conduct and spirit and whole life. It is obedience to what seems to us a catagorical demand, and it is by faith and faith alone that in the storms and stresses, in the arguments and debates, we can be expected as individuals and to any degree as a Society of Friends to maintain this testimony —not blindly, not untested, not against evidence, but by faith in its validity on moral grounds.

Stones and Refugees

(*Continued from page* 146)

and the type of men and women which they have helped to produce.

* * *

Jordan has a population of 700,000, with 475,000 refugees. Most of these are in sprawling camps and largely fed by the United Nations; with provision for a basic diet of 1600 calories. Medical services and schools are improving but always fall short of the need. The real suffering is perhaps more spiritual than physical. The devastating effects of years of enforced idleness for men and the dimming hopes of women for a return to their homes and villages are seen in an attitude described as "refugee mentality." Some have found work outside the camps but this only increases the unemployment problem with the settled residents. Jericho, a city of 7,000, has at its outskirts some 70,000 refugees. Imagine the opportunity for employment there.

Under the able guidance of A. Willard Jones, now secretary of the Near East Christian Council's Committee on Refugee Work, supplemental aid is given to refugees and those Jordan Arabs adversely affected by the camps. This consists of special foodstuffs such as dried milk and surplus food for the undernourished, clothing by the ton, small loans for tools or a start in a modest business, training courses and schools. The N.E.C.C. maintains international teams in Hebron and Samaria as well as Gaza.

It was good to visit Willard and Christina Jones in their home at Jerusalem. Christina Jones had prepared a delicious dinner of quail which Willard Jones brought in from a day's hunting along the Jordan river. We cannot longer feel great pity for the wandering children of Israel when they ate these birds in the wilderness. There was plenty of manna at the Jones table too.

* * *

On leaving Jordan we were convinced that there cannot be any real peace in the Middle East until there is a constructive plan for the refugee problem and this can never be accomplished by Jordan alone. Indeed it will require the cooperation of Israel, the unselfish assistance of the whole Arab group of nations and the United Nations. As Friends we are not convinced that any "doctrine" which has to be enforced by a battle fleet holds the real answer. Rather we find the key in the life and teaching of a young man who walked among these stony hills long ago.

Sumner and Lela Mills

Correspondence

"Peacemaker's Dilemma"

My attention has been called to Lewis Benson's article entitled "The Prophetic Peace Witness" appearing in *The American Friend* of February 21, 1957, in which he rather curiously singles out my long-forgotten pamphlet, "Peacemaker's Dilemma," (Pendle Hill Pamphlet No. 16—1942), as sole example of an alleged trend among Friends to reduce Integral Pacifism (a brief way of describing Quaker pacifism at its best) "to vanishing point," and of substituting for it Internationalist Pacifism —apostrophized as another "brand of pacifism."

My intention in this pamphlet, described in the subtitle as a "Plea for a Modus Vivendi in the Peace Movement," was not at all to persuade Friends to abandon their historic Peace Testimony and witness. On the contrary, I wrote "as one who firmly believes that religious pacifism has a unique and vital contribution to make in the service of peace" (p. 6); and I stated (p. 29) that — "it is clear that the Society of Friends, for example, cannot advocate collective coercion when their whole peace testimony is in a contrary direction."

The distinction I tried to draw was not between various "brands" of Quaker pacifism, but rather between Integral Pacifism and pacifism in its broader dictionary

E. Raymond Wilson (right) is shown with Albert Huston, Brethren, and Melvin Gingerich, Mennonite, in Tokyo. The three men have been meeting to plan for the contribution of the historic peace churches to programs in Japan. About forty people attended a Conference on Christian Peace Literature held February 9 at International House. Representatives in Japan of the Mennonite Central Committee, Brethren Service Commission, Fellowship of Reconciliation and American Friends Service Committee sponsored the Conference.

meaning, and as it is commonly understood on the continent of Europe, as "the doctrine that the abolition of war is both desirable and possible."

When Lewis Benson states in conclusion that "Prophetic Pacifism is not auxiliary, complementary, secondary or subordinate to any other brand of Quaker pacifism" he is, I think, imputing something to me that was not part of my argument. Furthermore, by citing my words "secondary and subordinate" out of their context he has, I think, given them an unfortunate gloss they did not have in the following passage where they occurred (p. 72):

"So long as we are unable, or unwilling, to shoulder in government our share of its immediate problems, we have frankly to face the fact that, so far as politics are concerned, our role is of secondary and subordinate importance, in the sense that, so long as the great majority of people remain unconverted to the pacifist faith and methods, there is no possibility of seeing fully pacifist policies applied in any wide field — political or social."

If I am not mistaken this self-evident proposition—as it seems to me—concerning political reality was properly taken into account in the argument of another pamphlet "Speak Truth to Power," the Quaker *bona fides* of which Lewis Benson probably recognizes. Be this as it may, I hope that his appeal to Friends to cherish and nurture the historic Quaker Peace Testimony will stimulate them at the same time to take account of the moral and political dilemmas that face religious pacifists in their peace-making.

Bertram Pickard
Emmer Green, Nr. Reading
Berks, England.

Koinonia

To the Editor:

Many people interested in the racial situation in the United States will have heard of Koinonia Farm near Americus, Georgia, which is currently under attack by shooting, bombing, machine gunning, arson, vandalism and boycott because of its stand for peace and brotherhood.

Clarence Jordan, co-founder of the community, spoke in Cincinnati last fall about the history of the farm and the attacks upon it. His talk has been recorded and put on a standard long-playing record. Mr. Jordan is a fine speaker, with a rare combination of wit and insight, and he has some important things to say. A group of Cincinnati people have decided to make the recording available to those who are interested in Koinonia but cannot hear Mr. Jordan in person. The recording runs about fifty minutes and can be ordered from

Friends of Koinonia
901 Findlay Street
Cincinnati 14, Ohio

The record will be sent postpaid for $3.00 with some background material and current information.

Miriam Nicholas
Cincinnati, Ohio.

Friends in Honolulu

Twenty-one years ago a few Friends and friends of Friends in Hawaii met together for worship guided by the inspiration of Catharine E. Bean Cox. The occasion was the centennial of the first Quaker Meeting held in the Islands by Daniel Wheeler.

This meeting was a forerunner of regular monthly meetings for worship held in Honolulu at the Church of the Crossroads. At that time Galen Weaver was pastor of the Church of the Crossroads and there were two Quaker Professors teaching at the University of Hawaii, Walter Homan and Thomas Kelly. From this time on the Meeting grew in scope, fellowship and service. In the autumn of 1937, Gilbert and Minnie Bowles lent an encouraging note, and regular weekly meetings for worship were held. The Monthly Meeting was organized and recognized as an Independent Meeting under the Friends Fellowship Council.

When World War II began Friends' plans for a meeting house were abandoned and Friends directed their energies toward more urgent projects. A telegram from the American Friends Service Committee brought to the fore a need for quick relief work and the Hawaii Branch of the A.F.S.C. was set up with Jane Thomas Bowles as Secretary pro tem. The advent of William Morris Maier to Honolulu in April of 1942 brought the necessary leadership. Lending willing hands and hearts to the needs of the island communities in ways too numerous to mention kept the active A.F.S.C. and the Meeting busy until November, 1945, when the A.F.S.C. felt the Meeting could carry on the work and the Hawaii Branch Office was closed. But there was no end to the casework faithfully and prayerfully carried on by Gilbert and Minnie Bowles.

1947 was another milestone in the growth of this small Meeting in the Hawaiian Islands, when it joined newly formed Pacific Yearly Meeting and became a recognized Monthly Meeting under that body. There was still no meeting place, but generous offers of rooms by individuals and organizations were made use of.

Many encouraging and discouraging moments have faced the Meeting of some 30 members and attenders and some 45 children. Their home has been for years at the Y.W.C.A. With grave decisions before them and the situation of transient members they still felt impelled to work toward a meeting house goal. Harry Hadley of Wayne, Pennsylvania, gave a practical push to the building fund by making the initial contribution. As time passed the Meeting was led to ask for help from the American Section of the Friends' World Committee and the A.F.S.C., under whose auspices Robert and Lyra Dann have come from Willamette Valley Friends Meeting in Oregon. No one can fully evaluate the spiritual growth of the Meeting during their year's sojourn in Honolulu.

Several months ago the Monthly Meeting purchased a suitable property located at 2426 Oahu Avenue. The property is worth $35,000 and is near the University. It is felt that this home will fill the growing need for our Meeting House and center of activities. Members and attenders have been able to make the first down payment and have made pledges toward the second and also the carrying charges. A substantial additional sum is needed to complete payments required within this first year of 1957-1958. No matter whether large or small, help will be welcomed from any and all who wish to share in the joy of the Honolulu Monthly Meeting. Contributions may be sent to Doak C. Cox, Treasurer, 1929 Kakela Drive, Honolulu, Hawaii.

Gertrude B. Bowles

Chicago Meeting's History Recalled at Anniversary

On April 14 over 250 present members, former members and friends of the Chicago Monthly Meeting attended morning and afternoon sessions at the present Meeting House at 108th St. in recognition of the Meeting's 90th anniversary. In attendance were representatives of other Friends Meetings in the Greater Chicago Area, representatives from the Regional Office of the American Friends Service Committee, and former and non-resident members. Nearly one hundred former members and attenders sent messages.

At the Meeting for Worship, messages were brought by Lorton Heusel, minister of Chicago Monthly Meeting, Nora Reynolds of Evanston Meeting, Garfield V. Cox of 57th St. Meeting, Homer Coppock of Richmond, Indiana, and Bernice Thiel. A dinner was served by the women of the Meeting, and a number of displays relative to the history of the meeting mounted along an entire wall in the Sunday School room received much attention during the dinner and social hours.

At the opening of the afternoon session, James C. Matchett extended greetings of welcome and reviewed the far-flung service contributions of Friends who had membership in the Meeting. Under the A.F.S.C. at the time of World War I Garfield V. Cox, Charles Beal, David Tatum, Howard Marshall and Leander Fisher worked in France, Cornell and Estelle Simms Hewson in Russia; Herman Newman directed child feeding in Germany. In the foreign mission field Arthur C ilson went to Kenya, Willard Jones and Eva Rae Marshall Totah to Ramallah, Frederick and Erna Nixon to Jamaica, Arnold and Lois Vaught to China, Irving Parker to India. Coming to Chicago Meeting after returning from mission service were Dr. B. F. and Bertha Andrews from Mexico, Wendell Farr from Jamaica and Willard Farr, and Sylvester and May Jones from Cuba. By these contacts the Meeting has had a direct relationship with every field of the American Friends Board of Missions and with India and China and some projects of the American Friends Service Committee.

The narration "You are There" simulating a television presentation was a series of flashbacks to scenes and incidents in the history of the meeting, including the coming to Chicago of three concerned Friends from Richmond, Indiana, in 1864; a report of service activities in 1871 immediately following the Chicago Fire; the introduction of singing and music and the pastoral system into the Meetings; the beginning of the Meeting's peace testimony in 1914; the three Meeting House locations (see below). Script was by Nancy Irvin, direction by Edna White.

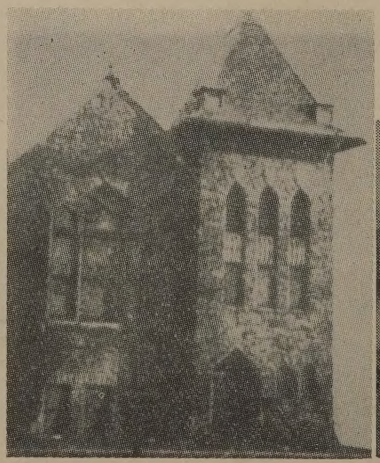
The Ninetieth Anniversary Day of Chicago Monthly Meeting of Friends was not only a day of recollection but one of rededication to the task of defining the mission of Quakerism today.

Clara Guthrie

Friends present at the 90th anniversary of Chicago Monthly Meeting who were in the Meeting in 1910 included, left to right, David Tatum, who flew from New York City for the celebration; Gertrude Simms Hodgson; Mabel Andrews Morgan; and James C. Matchett, present head of the Meeting.

26th Street Meeting—1869

(Below)



(Left) Indiana Ave. Meeting—1898

(Below) 108th St. Meeting—1949

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Prayer and Life's Highest, by Paul S. Rees; Eerdman's; 128 pages; $2.00. When Paul Rees gave the devotional talks at Indiana Yearly Meeting in 1956 his presence had a salutary and unifying effect. What he did was to demonstrate a spirit at once so gentle and so firm that he provided a religious platform on which Friends of varying viewpoints were glad to stand together. In this book we can see some of the reasons for this brilliant success.

The book is a series of addresses not unlike those given at Indiana Yearly Meeting, the common factor being the prayers involved in the various epistles of the Apostle Paul. At first thought many readers might deny the inclusion of prayers in the epistles, but Paul Rees has an eye for them. Thus the glorious and well known passage beginning with Ephesians 3: 14 is really the inspired author's account of what his prayer for his readers was.

Starting with this unusual plan, Dr. Rees proceeds to write eloquently, though more in the style of public speech than that of writing, about a number of points of religious experience. In all of this he reflects the position of a liberal evangelical, warmly and unapologetically devoted to the promotion of the gospel, yet far removed from a stultifying literalism. To those who suppose that such a position is impossible, Paul Rees is an effective answer.

Elton Trueblood

* * *

At the request of a group of Friends, Reginald A. Smith is to undertake the writing of a biograph of Carl Heath which it is hoped may be published during 1958. Reginald Smith, who is a member of Guildford Meeting (England), was formerly Editor of the *Manchester Guardian Weekly* and of the *British Weekly*. He is at present Editor of Publications for the Liberal Party Organization. He would be glad to receive from readers any relevant material or impressions which they may care to send to him at The White House, Albury Heath, near Guildford, Surrey, England.

* * *

A useful bibliography on peace has been prepared by Mary G. Cary and issued by the Friends Peace Committee of Philadelphia Yearly Meeting. Titled, "Some Basic Readings on Problems of Peace and Non-Violence," the leaflet contains a reprinting of "Three Definitions of Peace," by Benjamin Seaver, and a list of books in each of these fields: Christian pacifism, the Quaker peace Testimony, non-violence, conscientious objection, disarmament, and world government. It can be ordered from the Friends Peace Committee, 1520 Race Street, Philadelphia 2, Pennsylvania, at 10 cents a copy.

* * *

Conflict Resolution, a new publication in the field of international relations, issued its first quarterly number in March, 1957. Subtitled, "A Quarterly for Research Related to War and Peace," it hopes to broaden the field of international relations by applying to this field the findings, concepts, and methods of the behavioral sciences. Kenneth Boulding is a member of the editorial board. Subscriptions are $5.50 a year. Write Conflict Resolution, 5750 Ellis Avenue, Chicago 37, Illinois.

SUPPER TIME IN GALILEE

In the lovely circle of
Growing up and play and love,
Did He brim with small-boy talk,
Adventure, birds, a woodland walk?
Were the playtime words He said
Sweet as honey on His bread?
Did His little hands lift up
Milk and laughter in a cup?
And, before the meal was done,
Did He, warm with song and sun,
Droop in an impromptu nap
In the curve of Mary's lap
With the grapes for His dessert
In the folds of her blue skirt,
A six-year-old, a happy day,
And the Last Supper years away?

Geraldine Ross

THE LISTENER

I tried to sing. I begged the sky,
But its soft blue made no reply.
White elfin music was too frail;
I lost it down a woodland trail.
A cowslip tossed a golden note,
Too fragile for my mortal throat.
Even the crooning of the wind
Brushed on my lips, was frayed and thinned,
And all my songs lay hushed before
The lonely sound that washed the shore.

Let birds and stars and roses sing;
I will be silent, listening.

Geraldine Ross

RAINBOW IN THE SURF

When the wintry winds whine shrilly—
  Chilly with a cold that shocks—
Where the ocean's waves dash battered,
  Shattered, broken on the rocks,

There, amid the spume and moaning,
  Groaning of the sea's unrest,
Shines the rainbow brightly glowing,
  Showing beauty, calm, unstressed.

This I must remember surely,
  Purely heed the truth implied:
Where is turmoil, chaos blending,
  Friending faith may, too, abide.

T. Moore Atkinson

MOSES ON MOUNT NEBO

The cloud-scape opens to the westward view
  And you can see the land you may not tread.
You may have failed? Ah no! For it was you
  Refused a throne, and chose to serve instead.
Ten thousand years from hence shall wise men say,
  He found his people slaves and set them free;
Will say, He walked with God in Sinai's way,
  And face to face he talked with deity.
You may not sense the greatness of your hand;
  You may not reap reward for what you wrought;
Yet all the little flowers of Moab's land
  Rejoice for that most sacred thing you brought.
You know it not, o seer of Nebo's height.
But you are pioneer of dawning light.

T. Moore Atkinson

Our World Missions

Edited by Mildred E. White

A New Idea in Africa

By Horst Rothe

Horst Rothe, who has served as a physician at the Friends Hospital, Kaimosi, Kenya, since 1949, has a special interest in tuberculosis treatment and in the International Work Camp, which he describes here. He will be remembered by many Friends from his visit to the United States.

Although it may be debated that many of the diseases suffered by Africans were brought to Africa with our civilization, it cannot be denied that tuberculosis came with foreign settlement, de-tribalization, urbanization and industrialization. To help combat TB by the creation of a new TB ward and a rehabilitation settlement appears to be an act of atonement, especially if it is built by an international group of volunteers from overseas and from Africa.

This idea was taken up by the American Friends Service Committee of Philadelphia, the Friends Service Council of London, and the East Africa Yearly Meeting of Friends. The work camp was started in February, 1956, with two Americans, one Englishman and three Africans as campers. The camp was located on the grounds of Friends Africa Mission, at Kaimosi, Kenya, East Africa. After temporary housing, the work camp moved into the first four houses built by the campers. Now equipped with its own transport the camp is a well organized, working unit which maintains good relationship with the mission.

The creation of the settlement means the building of at least ten houses 22' by 28'; the building of a TB ward of 112' by 20' with an 18' by 28' wing which will house 36 beds; the creation of several acres of vegetable gardens; and the establishment of a dairy. Now a year after the beginning of the camp, six houses have been finished; the walls of the TB ward are going up fast; the vegetable gardens are yielding good crops; and the dairy with ten Holstein-Frisian cows and two calves is well established. The houses are well built, of concrete blocks, with floors of concrete, cement asbestos roofing, large steel windows and inside sanitation. They set a good standard for African housing. Gaily colored, situated on a slope, and surrounded by gardens, they are a beautiful new creation. The ward, situated near and above the houses, will be built in the same way, forming an architectural unit with the rest of the settlement.

The dairy establishment, under the direction of the agriculturalist of the mission, owes a great deal to the counsel of one of the American work campers who has had experience in this line. In four weeks of hard work the campers constructed a brick milking house, using bricks salvaged from some old hospital buildings. In October 11 cows were purchased, of which one died. Four calves were born, one of which was still born and another had to be killed because of blindness. The other two are thriving. Milk yields are slowly rising and the milk is at present being sold to help finance the dairy and its extension.

The outward achievements of the camp, gratifying as they are, are not the most important. More significant is the success of building human relationships and establishing the idea of international voluntary work camps in this country, where the idea is so new, for the promotion of peace. In Kenya where racial segregation, if not an actual law, is still the practice of daily life, this work camp with community housing, food, and recreation is a shining novelty; not less the sight of young white men working hard together with Africans. Neither the sponsoring organizations nor the mission asked the work camp to make the official decisions as to their mode of life. On their own the campers decided on common living, which of course was the only right decision to make.

Food on the basis of simple high value European food, with some African foods added, proved very successful for African campers. After some weeks their endurance increased rapidly, owing to their improved diet. Simple, clean camp life was most acceptable to all nationalities. Now responsibilities are being more equally shared instead of having almost complete leadership by the Europeans, as was true at first.

This report can be concluded with deep gratitude to all those who have helped to bring us this far, and with the hope for advance beyond this good beginning of our adventure in faith.

Not since the founding of Pennsylvania have Friends had such an opportunity to influence the destiny of a nation as they have in Kenya.

Sumner A. Mills

Photo by Horst Rothe

Up on the roof of a cottage soon to be used for tuberculosis patients at the Friends Hospital, Kenya, East Africa, are two members of the international work-camp, Ralph Way, an American volunteer, and John Makesi, African volunteer.

The Sunday School Lesson

Prepared by John C. Harvey

June 9
Reconciled to God and Man
Genesis 32:24 through 33:4

Always, always in a man's life the primary relationship must be right before secondary relationships can be right. The most important relationship in all the world is a person's relationship to God. This is always first and foremost, and unless a man is right with God he cannot hope to be right with his brothers.

Jacob had been a remarkably successful sinner. His cleverness had enabled him to outsmart Isaac and Esau and Laban. Crafty management had brought him great wealth. But deep within his soul he knew that a day of reckoning was coming. Sooner or later he would face up to someone who knew him as he was—a liar and a coward and a cheater! It is to Jacob's everlasting credit that he met his mysterious antagonist and wrestled clear through to victory over his old unworthy self.

Alone with God, no deceit is possible. No weasel-like sliding around the point. No bargaining now. A naked soul encounters *God!* The greatest blessing a man can know is to be brought face to face with the facts about himself and his relation to his Maker. In a genuine divine-human encounter, all delusions about "self-made man" disappear. "I will not let thee go unless thou bless me" becomes so terribly urgent because one sees at last that *there is no other source of blessing!*

God would forgive, and Esau was ready to forgive, but Jacob was not yet able to receive forgiveness. He had to be humbled and chastened before he could be restored. Only by a direct encounter with God could he learn the full meaning of the ultimate power to which he was constrained to give account. The hollow of Jacob's thigh being out of joint was a symbol of the fact that Jacob was now in the grip of a power which his self-assurance and conniving could not match. He knew that henceforth he could never walk in lofty arrogance again.

Now that he had been reconciled to God, it was possible to go on to the next important step—reconciliation with his brother whom he had wronged. His "face to face" meeting with God had given him the courage for the "man to man" meeting with the one in all the world whom he feared most.

Reader's opinions of Jacob's motives and methods after his encounter with God may vary. One might say that he was trying to buy Esau's forgiveness by sending the presents in advance, while another might say that the offering of material gifts was the strongest possible evidence that Jacob sincerely desired reconciliation. Perhaps it was the only way he knew to give evidence of his sincerity.

Two things stand out as commendable in Jacob's life. First is his awareness — which Esau did not have—that life has a divine meaning over and above the biological. Second in his determination to find that meaning and appropriate it in his own life. With such an awareness and determination, even a schemer like Jacob can win through to the deserved name of Israel, Prince of God. Without these two qualities, even a likeable magnanimous chap like Esau can never achieve anything eternally worthwhile.

Questions: Jacob had his "Jacob's ladder" experience before. Why did he need this meeting with God at the Jabbok?

June 16
Facing Family Tensions
Genesis 37

Jacob made the same mistake that his parents made, with some variations. Favoritism in a family always brings tensions that need not exist. Parents may be falsely accused of favoritism, but they need to make conscious and determined efforts to avoid it. It may be admitted that Jacob really loved Rachel, and that quite naturally he liked her sons better than the sons of his other wives. Especially after Rachel's death, it is understandable that Jacob would pour the major part of his affections into the lives of Joseph and Benjamin.

But he did not realize how he was sinning against *Joseph* by showing him special favors. Preferential treatment, even by well-meaning parents, shows either a lack of wisdom or a lack of genuine love, or both. The greatest sufferer is the one who is singled out for special favors. In any situation, he is likely to be hated and scorned, as Joseph was. It may get so bad that he is unable to develop satisfying relationships with any of his fellows.

"Behold, this dreamer cometh." Later events proved that this dreamer really was superior to his brothers in his abilities. His ambitious dreams were fulfilled. But such ambition and ability in younger people usually makes dull older people uncomfortable. "Who does this upstart think he is?" is apt to be the reaction.

It seems that if Jacob had applied his clever mind to his family problems as fully as he had to his former efforts to outwit Esau and Laban, he could have resolved the family tensions to a great degree. As it was, perhaps it was better for Joseph to be away from home. It gave him a chance to make full use of his powers, an opportunity he never would have had at home. Evidence for this is seen in Joseph's later statement, "God hath sent me before you to preserve life." God can do marvelous things in seemingly impossible situations, providing there is someone keen enough, teachable enough, and obedient enough to follow His leading all the way. Joseph came to a proper kind of humility at the bottom of the pit into which his brothers threw him.

The brothers felt a twinge of conscience about killing Joseph, but their attitude was far from redeemed by their decision to sell him into slavery. "What profit is it if we kill . . . let us sell" does not raise the standard of morality very high. One may raise the disconcerting question: Are there "human beings" in the world who think of youth primarily and almost solely in terms of how much money they can make off of them? If, for example, there is more profit in selling young people alcoholic beverages than there is in selling wholesome items, then there always seem to be a few immoral people who will choose to provide the harmful thing, regardless of consequences. And all too often, killing is the direct result of such selling.

Questions: Did Joseph's departure actually resolve the tensions within the family? Consider the comparison that truth is as substantial as a pyramid, while a lie is like an inverted pyramid. Are there some kinds of desirable tensions in a family?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education. National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

A slide set depicting the history of Western Yearly Meeting is being developed for use during the Centennial Year, 1958. Wilma Reeve, Mabel Leigh Hunt, James Furbay and Harold Smuck are at work on the project. The pictorial history will first be shown at the sessions of the Yearly Meeting in 1958 and will then be released for general use. The slide set is one of several projects of the Centennial Committee, of which Lilith Farlow is chairman.

* * *

Ethel Payne has resigned from her position as assistant to the minister of the Winston-Salem Friends Meeting in North Carolina, and will retire from an active service in the ministry which she carried on with the late Reuben Payne, a Friends minister, and more recently as a ministerial assistant. She will live with her daughter in Wilmington, Delaware.

* * *

Wilbur H. Brandenburgh of Stuart, Iowa, has been named assistant to the president of William Penn College, effective May 1. He will be working in the field of general public relations, including development program and financial promotion. He served as a member of the Penn College Board of Trustees for eight years, four years as President. A daughter, Martha, is now enrolled at Penn; two other children, Donald and Kathryn, have also attended the College.

* * *

Sam Yocum, President of California Quaker Men and member of the Alhambra Friends Community Church in California reports that 1018 people attended the two services in that meeting on Easter morning. There are 390 adult members and 62 associate members of the meeting, and the average March attendance this year has been 377. On Easter, fifty-one new members were received into the Alhambra Friends Community Church. Minister is George E. Jenkins.

* * *

Richmond P. Miller of Philadelphia has been appointed Assistant Philadelphia Forum Manager for the 84th annual Forum of the National Conference on Social Welfare. It will be held in Philadelphia for the first time since 1932. The opening session will be addressed by Governor George M. Leader on May 19 and the annual meeting will continue through May 24 at Convention Hall. Richmond Miller is Associate Secretary of Philadelphia Yearly Meeting.

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David W. Morrah Jr., well known author of *Heinrich Schnibble* and other books, and contributor to various popular magazines, including the *Saturday Evening Post*, became Director of Public Relations for Guilford College the first of April. Bill Lee Yates, a Thomasville, North Carolina, native and 1953 graduate of the College, was recently appointed Dean of Men. He succeeds E. Daryl Kent, who will devote all of his time to the planned expansion of the Department of Religion.

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Molly Wigham, a Friend from Dublin, Ireland, is visiting in this country from March 17 to June 22. Her itinerary includes visits to Friends in the east, Richmond, Indiana; Wilmington, Ohio; and Niagara Falls. She is the daughter of the late William R. Wigham, long time Recording Clerk (Secretary) of Ireland Yearly Meeting. Molly Wigham is visiting a number of the people met by William Wigham when he visited the United States in 1927. This is her first visit to America.

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Emma Cadbury of Philadelphia, long time Quaker worker in Europe, informs us that William Tysz, 11 Listopada 4, Warsaw, Poland, a member of the Society of Friends, writes that he would be very glad to welcome any Friends coming to that country. He was in touch with Friends during their relief work in Poland after the first World War and is now in contact with Jay Doubleday of the Geneva Friends Center who is arranging for a seminar of young people near Warsaw in August.

* * *

Ruth Stoffregen, national President, from Cincinnati; Mildred White of the Missions office; and Lela Mills, recently returned from a journey to Friends in various parts of the world, were the speakers at the annual conference of Western Yearly Meeting's United Society of Friends Women, held April 23 at Indianapolis First Friends Meeting. The mid-year conference of Indiana's Quaker Men was held April 27 at Muncie Friends Meeting, with Karlis Leyasmeyer of the International Christian Leadership group as speaker.

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Friends attending inter-denominational conferences as representatives of Five Years Meeting boards include Frances Poynter of Los Angeles, California, at the National Conference on Policy and Strategy in Social Welfare at Atlantic City, N. J.; Mabel Bailey of Hartford, Connecticut, at the Conference of Mission Board Secretaries at the Kennedy School of Missions in Hartford; and Wayne Carter of the Young Friends Department at the retreat of denominational youth leaders held at Spring Mill State Park in Indiana.

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The 51st Indiana Peace Speech Association contest, founded in 1907 by Goshen, Manchester and Earlham Colleges, was held recently with six colleges and universities participating. Earlham College was represented by Gerald Rees of Richmond in men's oratory, Beverly Sanders of Covington, Indiana, in women's oratory, Jean Towle of Braintree, Massachusetts, in women's extempore speaking, and Joseph Namata of Tanganyika, East Africa, in men's extempore speaking. Joseph Namata and Beverly Sanders placed first in their respective categories.

* * *

Friends at Deep River, near High Point, North Carolina, held a Home Coming and Dedication on April 28. A new Educational Building with nine class rooms, kitchen and fellowship room was dedicated, with Algie I. Newlin, Clerk of the Yearly Meeting, and Seth B. Hinshaw, Executive Secretary, speaking. Long range plans for Deep River call for a new Meeting House to be constructed near the Education Building and the present Meeting House, which was built in 1875, preserved as a historical building. Pastor of the Meeting is H. Millard Jones.

* * *

Paul J. Furnas, comptroller and administrative vice-president of Earlham College, will retire on June 30, a date coincident with the retirement of President Thomas E. Jones. Paul Furnas joined the administration with Thomas Jones on July 1, 1946. He is an Earl-

Coming Events

MAY 18-19—Executive Council and Area Meeting, Friends Committee on National Legislation; Chicago.

JUNE 18-23—New England Yearly Meeting; Lasell Junior College, Auburndale, Mass.

JUNE 21-25—Nebraska Yearly Meeting; Central City, Nebraska.

JUNE 21-25—Canada Yearly Meeting; Pickering College, Newmarket, Ont.

JUNE 24-30—California Yearly Meeting; Whittier, California.

JUNE 26-JULY 3—Conference of Friends in the Americas; Wilmington, O.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

RICHMOND MEETING

The Friends Meeting in Richmond, Virginia, which for four years has met in a residence building, purchased a building at 4500 Kensington Avenue for a Meeting House (left) and an education building (right) recently.

The building was formerly a Christian Church. The Meeting room is simple and in keeping with Friends ideas. It will seat 100 persons—large enough for Virginia Quarterly Meeting which will be held in Richmond, May 18. The education building has nine class rooms, a recreation hall and kitchen. A connection between the two buildings provides shelf space for a library.

J. Hoge Ricks is Clerk of the Meeting. Emmet Frazer, who sent the above notes, reports that the Meeting subscribes to The American Friend for every family in the meeting and for some attenders, which has aided in the development of the meeting.

ham graduate of 1911, and his father and mother were superintendent and matron of the College. For five years, Paul Furnas was director of Friends Camps under Civilian Public Service during World War II. He and Betty Furnas will retire to land outside Swarthmore, Pennsylvania. Both serve on the Pendle Hill Board and hope to be associated with its program.

* * *

A history of Friends in New England is to be written in time for the Tercentenary of New England Yearly Meeting in 1961. The Permanent Board of the Yearly Meeting has assigned this task to the Tercentenary Committee, consisting of Philip Gifford, Arthur Jones, Mary Hoxie Jones, Clarabel Marstaller, Daisy Newman, Ruth Osborne, Henry Perry, George Selleck and Nancy St. John. Another literary production of the Yearly Meeting, the *Quakerama* presented at the 1956 sessions entitled "The Business of Our Lives," written by Daisy Newman, will be mimeographed and made available to Friends who would like a copy of the script.

* * *

Ray and Roy Treadway of Des Moines, Iowa, now at Earlham College, were recently awarded the first God and Country Boy Scout awards to be presented by the Friends in Des Moines. A Quaker program for the earning of the Boy Scout award of God and Country has been developed by the Friends Committee on Scouting in Philadelphia. The program is adaptable for pastoral and non-pastoral Meetings and gives Scouts a thorough chance for real study and service. Interested Scouts and leaders may obtain further information by writing Wayne Carter, Young Friends Department, 101 Quaker Hill Drive, Richmond, Indiana.

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The idea of the "Family Camp," where whole families attend a conference-fellowship-study-vacation camp or institute, is gaining popularity among Friends. Occasional Quarterly Meetings and Yearly Meetings have used the "whole family" approach to gatherings. The American Friends Service Committee regional offices have planned a number of camps for the coming summer. The North Central (Des Moines), Southwest (Austin), Pacific Southwest (Pasadena), Northern California (San Francisco), Middle Atlantic (Philadelphia) and New England (Cambridge) regional offices are scheduling one or more camps for Friends and other interested families in their areas. Peace study under a qualified faculty, worship, and recreation are part of the programs. The coming Conference of Friends in the Americas to be held June 26-July 3 at Wilmington, Ohio, has been planned to care for family groups.

* * *

Plans for New England Yearly Meeting, to be held June 18-23 at Lasell Junior College, Auburndale, Massachusetts, include the following speakers and leaders: James Coney on the opening night on "Peace and other Social Concerns;" Wilmer and Mildred Young on June 20 on "An Experiment in Quaker Living;" Frederick Meek, Rector of Old South Church, Boston, and a student of John Greenleaf Whittier, on the observation of the 150th anniversary of Whittier's birth, on Sunday afternoon; Dorothy Gifford, who will direct an Educational panel and discussion on the evening of the 21st; Herbert Huffman, who will lead the Bible Half Hours; Wilmer Cooper of the Friends Committee on National Legislation; Levinus K. Painter, minister and recent traveller in Africa; and Homer and Mabel Coppock of Richmond, Ind. Young Friends will have a symposium on disarmament. Marion Kelsey is planning a display on the life of Whittier.

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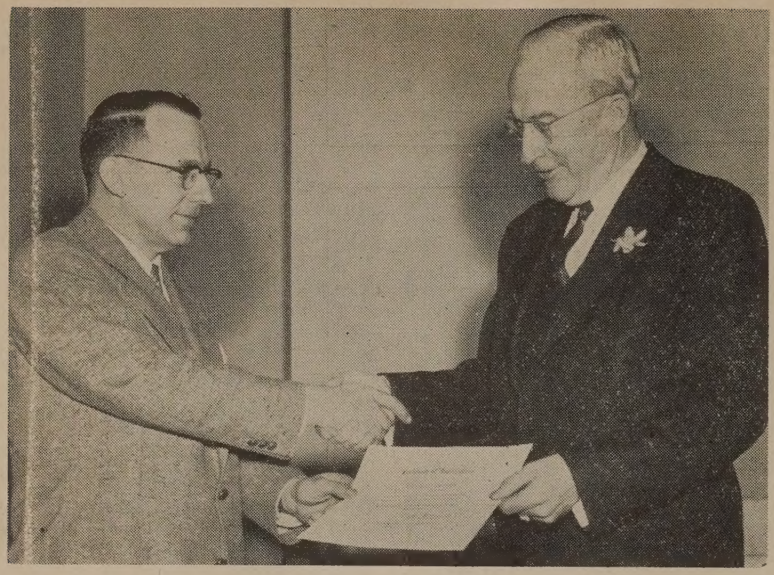
Lewis M. Hoskins, Secretary of the American Friends Service Committee, returned recently from a three-week trip to Europe which included a tour of four refugee camps in Yugoslavia. "Encouragement from Western Nations is needed so that Yugoslavia will continue to be an asylum for refugees fleeing Eastern European countries," he reported. "I was impressed with the job Yugoslavia is doing, but there are good reasons—economic and ideological—why the refugees should not be left there. They do not want to flee one Communist government and have to stay in another." He expressed the hope that the United States will do more to help Yugoslavia, Austria and other countries of "second asylum" where refugees have fled on a temporary basis. The United States is accepting at the present time only special cases admitted in order to reunite families. Lewis Hoskins is a member of the President's Committee on Hungarian Refugee Relief.

* * *

Drew Pearson, commentator and author of the column *Washington Merry-Go-Round*, will be commencement speaker at *Guilford College* this year. An outdoor ceremony will be held at 10:30 a.m. on June 2. As a Friend, Drew Pearson was associated with Philip Furnas, Professor of English at Guilford College, and others in relief work in Serbia during World War I. Speaker at the commencement services at *Wilmington College*, held at 10:00 a.m. on June 2, will be Norman Cousins, editor of the *Saturday Review* and author of several books. He is widely known also as the originator of the plan to bring the "Hiroshima Maidens" to the United States for plastic surgery. *Earlham College's* commencement will be held June 9 at 3:00 p.m. with Leland I. Doan, president of the Dow Chemical Company at Midland, Michigan, as the speaker. Leland Doan, together with Edwin Way Teale and Edward Gallahue, will receive an honorary degree this year at Earlham. Commencement speaker at *William Penn College* will be Elmer T. Peterson, Dean of the College of Education at the State University of Iowa. The service will be held at 10:00 a.m. on June 3. Baccalaureate speakers include Theodor Benfey, faculty member, at Earlham, and Douglas Horton, dean of Harvard Divinity School, at Guilford.

* * *

Three Institutes sponsored by the American Friends Service Committee have been especially brought to our attention. The Avon Institute, initiated five years ago, now known as Avon-at-Pembroke, will be held at Pembroke, New Hampshire, July 20-27. Its theme will again be "The Quaker Approach to Contemporary Affairs," and the program



Snow Studio Photo, Courtesy High Point Enterprise

Horace Haworth Sr. (right) was recognized recently for his contributions to the Sunday School of High Point Friends Meeting in North Carolina over the past thirty-four years. He has been Sunday School superintendent there for twenty-six years and has taught a young people's class since 1923. Ed Mendenhall, Clerk of the High Point Meeting, presented the certificate during a special assembly of the entire Sunday School.

of serious consideration of both personal values and public issues which has proved stimulating will again be in effect. Russell Johnson of the New England A.F.S.C. will be dean. Faculty includes Anna Brinton, Henry Cadbury, William Worthy, Morris Mitchell, Milton Mayer, Grigor McClelland and Ralph Nader.

A similar Institute will be held by the Middle Atlantic A.F.S.C. at Chatham College, Pittsburgh, Pennsylvania, July 14-19. Stephen Cary will serve as dean, and Milton Mayer, Grigor McClelland, Norman Whitney, and Dorothy Hutchinson are on the faculty. A number of Friends will serve as round table clerks, including Wilmer Cooper, George Hardin, Ray Hartsough, Emily Parker Simon, Charles Walker and George Willoughby. A special section for teen-agers will be under the leadership of Spahr Hull.

The Pacific Southwest A.F.S.C. will sponsor an Institute on "Do World Religions Contribute to World Peace?" to be held July 1-3 on the Whittier College campus. Dean will be Moses Bailey of Hartford Theological Seminary. Amiya Chakravarty, Ernst Simon, Niyazi Berkes and K. Morgan Edwards are also on the faculty. Others who will participate in panel discussions will be Floyd Ross, President Paul S. Smith of Whittier, and Edwin B. Bronner. Elmer H. Brown of the A.F.S.C. staff is Director of the Institute.

Further information on these Institutes may be obtained by writing the Regional Office mentioned in each case.

Friendly Fellowship

XENIA, OHIO — Harold Tollefson of Sabina, Ohio, gave strong, convincing messages which uplifted Xenia Meeting in a "preaching mission" each Wednesday night for six weeks preceding Easter. Xenia Meeting welcomed into membership on Easter Sunday nine new members and two transferring from associate to active. Seven of teen age came as a result of the Preparation Class taught by the pastor, Wilbur Kamp.

The United Society of Friends Women of Xenia Friends Meeting have adopted the first Thursday of each month as "Sewing Day" under the leadership of Dorothy Huff. Sewing will be done for the American Friends Service Committee.

De Ella Newlin

* * *

CARTHAGE, INDIANA — The Carthage Friends Meeting held a very successful Candle Light Service Easter Sunday evening, with John Compton, Indiana Yearly Meeting Superintendent, bringing the message. Seven new members were received into membership at an impressive service rendered by the pastor, Robert A. Shockney, and a junior choir recently organized by Naomi Shockney furnished the music. We are happy to announce that there was an attendance of 90-100 present.

Gouldie Kyser.

* * *

GRINNELL, IOWA—A week of pre-Easter services were led by William Griggs, pastor of the Hopewell Meeting, and William Wagner, pastor of the Stavanger Meeting. Five people were taken in as members of the Meeting this Easter.

The Grinnell Meeting continues under the leadership of Charles O. and Celia Whitely. Attendance fell off some during the winter because of sickness but is on the upward trend once again. We plan for a two week Vacation Bible School in June.

Mrs. Harvey Mikel.

* * *

KOKOMO, INDIANA—Realizing the need for a spiritual re-awakening of our members, Union Street Monthly Meeting organized a "Committee on Concerns," composed of members from the following organizatons: Ministry and Counsel, Stewardship Committee, Finance Committee, and the church-at-large.

An extensive publicity campaign was conducted from February 17 to March 20 leading up to a church dinner on March 21. This dinner was attended by approximately 200 members and friends. George Batt, First Friends Meeting, Indianapolis, was the guest speaker. Opportunity was given to join in this concern by the signing of pledge sheets volunteering to become one of a team to carry out visitation between March 31 and April 13. Training classes for members planning to do this visitation were held on March 23 and 24.

A series of Pre-Easter services were held beginning Sunday, April 14 through Friday, April 19. The young people of the church, assisted by the choir, presented a moving sacred drama, "The Challenge of the Cross," on Friday night.

Although the final date of visitation has passed, the work goes on as we hope to reach every member and attender of our church. We believe that if Union Street will set the example of what can be done by a group dedicated to supporting the work of the extension of the Kingdom of Jesus Christ as professing Christians should, it may well become the point at which the tide will turn for all Friends in the Five Years Meeting.

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BIRTHS

DALE—To Lewis E. and Leah Dale of Wabash Friends Meeting, Indiana, a son, Gary Lewis, on February 11.

DENNY—To Donald and Marilyn Denny of Wabash Friends Meeting, Indiana, a son, John Thomas, on April 4.

EDWARDS—To Allison C. and Janice S. Hill of Portland, Maine, a daughter, Lisa Marjorie, on April 1.

GRANT—To Wayne and Joan Grant of Kokomo, Indiana, a daughter, Dee Ann, on April 1.

HAUGSTED—To Clarence and Janice Haugsted of Nevada, Iowa, a son, Steven Clare, on April 1.

HILL—To Douglas R. and Lois F. Hill of South Portland, Maine, a daughter, Janet Lee, on March 6.

JONES—To James E. and Shirley Castle Jones of Wabash Friends Meeting, Ind., a daughter, Carol Ann, on February 20.

MCKAY—To Floyd E. and Ella F. McKay of Portland, Maine, a daughter, Nancy Elena, on April 8.

MILLER—To Harold and Patricia Miller of Wabash Friends Meeting, Indiana, a son, Mark Thomas, on March 31.

MORRIS—To Rodney and Joan Morris at Kaimosi, Kenya, East Africa, a daughter, Kathleen Susan, on April 2. Rodney Morris is a member of the Poplar Ridge, New York, Friends Meeting.

TOLLE—To Charles and Marie Tolle of Kokomo, Indiana, a son, Gregory Kim, on April 3.

ENGAGEMENT

BRANSON-BRADDOCK—Wilhelmina Braddock, daughter of Raymond and Sara Braddock of Waynesville, Ohio, and Byron M. Branson, son of B. Russell and Bessie P. Branson of Guilford College, North Carolina, are engaged to be married on September 7 under the care of Miami Monthly Meeting of Waynesville, Ohio.

MARRIAGES

BOLLING-DE ARMOND — Delores Marie De Armond, daughter of Mr. and Mrs. Robert De Armond, to James Larry Bolling, son of Emory Bolling of Pound, Virginia, at the Wabash Friends Meeting House, Wabash, Indiana, Lewis Savage officiating.

MILLER-ATKINSON — Virginia Atkinson, daughter of Eva Atkinson and the late Harry Atkinson, to Arthur B. Miller, at Xenia Friends Church on April 4, Wilbur W. Kamp officiating.

SLAGAL-WOLFRUM — Cordelia Wolfrum, daughter of Paul and Mary Louise Wolfrum, to Don Slagal, son of Mr. and Mrs. John Slagal, on March 29 at the Wabash Friends Meeting House, Wabash, Indiana, Lewis Savage officiating.

DEATHS

ANDERSON—Mabel M. Anderson, on Mar. 29, at Troy, Ohio, aged seventy-seven years. Born in Greene County, Ohio, the daughter of Isaiah and Jeretta Bennett Bentley, she was united in marriage with Clifford C. Anderson and together they founded and operated for twenty-six years the Fort Ancient Museum near Oregonia, Ohio. Her husband died in 1951 and after four years she moved to Xenia, Ohio, where she had been a member of the Friends Church for nearly fifty-five years. Though non-resident for many years, she continued her interest and support in the work of this church. Funeral services were conducted by Wilbur W. Kamp and burial was in Woodland Cemetery at Xenia.

HENLEY—Harry Grant Henley on April 12, at Rush Memorial Hospital in Rushville, Indiana, aged seventy-one. He was a life long resident of Carthage, Indiana, and held the position of rural mail carrier for more than 30 years, retiring in 1945. He was a member of the Carthage Friends Meeting and the local Lions Club. His first wife, Ruby Stevens Henley, preceded him in death October 13, 1926. Survivors include his widow, Edna Riggs Henley; two daughters, Ruth Henley of Richmond and Florence Henley of Kokomo; one brother, Oran of Carthage; and a step-daughter, Clara Alter of Rushville. Funeral services were held with Robert A. Shockney of the Carthage Friends Meeting and C. L. Davis of the Methodist Church in charge. Burial was in the Riverside Cemetery of Carthage.

HENLEY—Jesse Henley on April 14, aged ninety-one, at the home of a daughter, Eleanor Robinson, in Richmond, Ind. He was a faithful member of the Carthage Friends Meeting, had served as a trustee of Ripley Township, as a member of the Carthage School Board, and Rush County Auditor. He was a graduate of Earlham College and served in numerous ways with boards of the College. His wife, Jennie Henley, preceded him in death October 22, 1956. In addition to Eleanor Robinson, he is survived by two other daughters, Mildred Calvert of Maumee, Ohio, and Isabel Wildman of Chicago; five grandchildren and seven great-grandchildren. Services were held at Carthage Friends Meeting with Thomas E. Jones and Paul Furnas present, Everett Chapman of Paoli and Robert Shockney officiating. Burial was in Riverside Cemetery at Carthage.

STANDING—George Edwin Standing, in Earlham, Iowa, on March 16, aged ninety-five. He was born in Leigh, Lancashire, England, the son of George and Deborah Standing. When he was eight his family came to settle on a farm near Earlham. On January 29, 1891 he was married to Sarah Nicholson of Rochester, New York. In 1908 they moved to Oskaloosa, Iowa, to give their children the opportunity of attending the Friends Academy and returned to their farm in 1912. George Standing was an earnest and devoted worker in both the Bear Creek and Earlham Meetings. For many years he served as elder, taught Sunday School classes and filled positions of useful service. He participated in the work of the Yearly Meeting and was especially interested in foreign missions. He took an active interest in the welfare of the Earlham community and served on the town council. His last years were marked by a remarkable spirit of patience and quiet trust in his Savior. He was preceded in death by his wife, Sarah, and a son, Wilfred. Surviving are a son, Alfred E.; a daughter Ethel, a granddaughter Jeane Biere, and two great grandsons. Services were held in the Friends Meetinghouse at Earlham with Willard Reynolds officiating. Interment was in Bear Creek Cemetery.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship. Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m. 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoon at 11:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister. Phone BElmont 4-3107.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed. Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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